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We conclude, then, that purpose is a real phenomenon of organic activity. There are acts which *anticipate* or prepare for future situations. The adequacy of this objective anticipation is expressed by the biologist in a judgment of *fitness*, the ultimate "end" or fulfilment being the prolongation of life or the maintenance of the organic series.

So far as science can determine at present the inversion of temporal order which marks purposive activity and growth can be explained mechanistically. The assumption of an entelechy is both gratuitous and contrary to the general evidence.

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(*To be continued.*)

REVIEWS AND ABSTRACTS OF LITERATURE

The Soul of America: A Constructive Essay in the Sociology of Religion.
STANTON COIT. New York: The Macmillan Company. 1914. Pp. 405.

This book, according to the author, is a definite prospectus for the development of the spiritual resources of America, a prospectus, the aim of which is to enlist the interest, the time, and the money of men and women in a specific plan of religious evolution. The religion of a people, Dr. Coit maintains, must be an expression of the people's life and it must be developed with specific and conscious reference to the actual spiritual and moral potencies of that people. This was preeminently true of all ancient religions, typically of the religion of the Hebrews. Modern nations are suffering from a failure to gather up and interpret in religious form the fine qualities of their national life. In the case of the Jews these qualities flowered out in their national religion. "My propositions," Dr. Coit says, "assume that it would be possible to develop almost infinitely the spiritual potencies of the nation by organizing them and lifting them into self-consciousness and that, when so developed, they would be able to sweep away rapidly and forever national defects and wrongs and causes of suffering and disease which now alarm every true statesman and patriot." Each modern nation, and specifically America, is as much the chosen people of the Lord as ancient Israel ever was. "Who dare suggest that America is merely an ordinary nation?" The need is that Americans shall realize this fact and act upon it in the development of a national religion rather than as now suffering their religious impulses to atrophy by allowing them no expression except in the forms of an age, long past.

In the support of this view, the author discusses most suggestively the cultural unity of America, insisting that the essence of the American spirit is not materialistic, but is rather a fine idealism which is ample basis for a national religion. America herself is "the living church of which every citizen, whether he will or not, is an active member. He may be a bad

member and the church itself may be far from perfection; but the fact that every citizen is spiritually dependent for his character and for his standards of manhood upon the psychic influence of his nation is undeniable." The stamp of the nation upon the character of the individual is always definite and unmistakable, far more so than that of any particular religious sect.

The essence of religion is in its social phases rather than in its individualistic or purely psychological phases, as has been assumed by Professor James and others. From this point of view religion must therefore be interpreted. After outlining his conception of a national church and pointing out that all religious phenomena are essentially social phenomena, the author proceeds to point out the meaning in terms of humanistic religion of the various traditional religious conflicts. He finds that all traditional concepts express definite values which the advocate of a humanistic religion should wish to preserve. God is defined as the indwelling moral genius of a people, the Holy Ghost has always been the socializing power that quickens individual men and women into glad self-sacrifice and service. His interpretation of such concepts as sin, devil, hell, redemption, salvation, eternal, infinite, prayer, etc., is most suggestive. The humanistic view of prayer is one of the most interesting sections of the book.

The last section of the book deals with the need of religious ritual and symbolism in humanistic as well as in traditional religion.

It is impossible in the space of a review to give a connected and complete account of this most stimulating interpretation of humanistic religion. As a piece of literature alone it ranks high because of the felicity of the style and the general human interest of the thought which it presents. The religious leader of even the orthodox type can not fail to be charmed and stimulated by this remarkable book.

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JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. July, 1915. *The Existence of the World as a Problem* (pp. 357-370): JOHN DEWEY.—An examination of the problem of the existence of an external world as treated in Russell's "Our Knowledge of the External World as a Field for Scientific Method in Philosophy." The question can be asked only after it is surreptitiously answered. The solution of the problem consists "simply in making explicit the assumptions which have tacitly been made in stating the problem—subject to the conditions involved in failure to recognize that they have been made." *The Psychological Element* (pp. 371-385): GRACE A. DELAGUNA.—How shall the psychologist conceive his subject-matter if psychology is to be a natural science? "If there are such things as psychical complexes at all, they must be composed of elements, and these elements must be such things as are capable of forming com-